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رَحْلَةُ شَنْطَاح

كامل خليلاني

Shantah's Journey



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مَكْتَبَةُ الْكِيلَانِي لِرِيَّاضِ الْأَطْفَالِ

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القاهرة



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اسلوب مبتكر في تحبيب القراءة لأطفال الروضة ، يقوم على
أساس تروى ناجح في تعليم الأطفال القراءة وتكوين الجمل ،
مستعينة على تفهيم المعاني بالتصاوير المعبرة الفاتنة التي تسترعى
الانتباه وتثير التطلع .

كامل كسلانى

رحلة شنتاح

Shantah's Journey

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أَخَوَانِ شَقِيقَانِ .

شَطَطٌ وَ صَيْدٌ أَخَوَانِ شَقِيقَانِ .

شَطَطٌ أَخُو صَيْدٍ .

صَيْدٌ أَخُو شَطَطٍ .

شَطَطٌ وَ صَيْدٌ أَخَوَانِ شَقِيقَانِ ،

كَانَا يَعِيشَانِ فِي قَدِيرِ الزَّمَانِ .

أَبُوهُمَا مَاتَ .

أَبُوهُمَا تَرَكَ حَقْلًا كَبِيرًا .

شَطَطٌ أَخَذَ نِصْفَ الْحَقْلِ وَزَرَعَهُ .

صَيْدٌ أَخَذَ نِصْفَ الْحَقْلِ وَزَرَعَهُ .

Two brothers.

**Shantah and Saydah
are two brothers.**

**Shantah is the brother
of Saydah.**

**Saydah is the brother
of Shantah**



**Shantah and Saydah are two brothers.
who lived in olden times.**

Their father died.

Their father left a large field.

**Shantah took half the field and
cultivated it.**

**Saydah took half the field and
cultivated it.**

يَوْمُ الْحَصَادِ جَاءَ .

أَرْضُ "صَيْدَح" أَخْرَجَتْ أَحْسَنَ الشَّجَرِ .

يَوْمُ الْحَصَادِ جَاءَ .

أَرْضُ "شَنْطَح" لَمْ تُخْرِجْ شَيْئًا مِنَ الشَّجَرِ .

"شَنْطَح" زَعْلَانٌ . "شَنْطَح" ذَهَبَ إِلَى أَخِيهِ .

"شَنْطَح" قَالَ لِأَخِيهِ : "أَنْتَ ظَلَمْتَنِي ، يَا أَخِي !

أَنْتَ آخَرْتَنِي لِنَفْسِكَ أَرْضًا خَضِبَةً .

أَنْتَ آخَرْتَنِي لِي أَرْضًا جَذْبَةً .

أَنْتَ أَخَذْتَ الْحَقْلَ الْخَصِيبَ .

أَنْتَ أَغَطَيْتَنِي الْحَقْلَ الْجَدِيبَ ."

"صَيْدَح" قَالَ : "لَا تَحْزَنْ ، يَا أَخِي . خُذْ أَرْضِي

وَهَاتِ أَرْضَكَ . "شَنْطَح" شَكَرَ أَخَاهُ .

**The harvest day has
come.**

**The land of Saydah
bore the best crops.**

**The harvest day has
come.**

**The land of Shantah
bore no crops.**

Shantah is angry.

Shantah went to his brother.

**Shantah said to his brother : "You were
not fair to me, brother**

You chose for yourself fertile land.

You chose for me barren land.

You took the fertile field.

You left me the barren field."

Saydah said : "Don't be angry, brother.

Take my land and give me your land."

Shantah thanked his brother.



مُوسَى الْحَصَادِ أَقْبَلَ . يَاللَّعَجَب ! مَاذَا جَرَى ؟
"صَيْحٌ" حَالَفَهُ التَّوْفِيقُ . "شَنْطَحٌ" لَازِمُهُ النَّحْسُ
الْحَقْلُ الْجَدِيدُ أَخْصَبَ . الْحَقْلُ الْخَصِيبُ
أَجْدَبَ . حَقْلٌ صَيْحٌ مَمْلُوءٌ بِالشَّمْرِ . حَقْلٌ شَنْطَحٌ
خَالٍ مِنَ الشَّمْرِ . "صَيْحٌ" قَرِيرُ الْعَيْنِ :
حَالَفَهُ التَّوْفِيقُ مَرَّتَيْنِ .

"شَنْطَحٌ" بَاكِي الْعَيْنِ : لَازِمُهُ النَّحْسُ مَرَّتَيْنِ .
"شَنْطَحٌ" قَالَ لِنَفْسِهِ : "أَرْضُ أَخِي كَانَتْ أَرْضِي .
لِمَاذَا أَخَذَهَا مِنِّي ؟ أَخِي ظَلَمَنِي .
أَنَا أَحَقُّ مِنْهُ بِالشَّمْرِ ."

لَمَّا جَاءَ اللَّيْلُ ، "شَنْطَحٌ" تَسَلَّلَ إِلَى أَرْضِ أَخِيهِ .
"شَنْطَحٌ" سَرَقَ زَكِيَّةً مِنْ مَخْزَنِ أَخِيهِ .

**The harvest season
has come. How strange !
What happened ?**

**Saydah was lucky.
Shantah was unlucky.**

**The barren field be-
came fertile. The fertile
field became barren.**

**Saydah's field is full
of crops.**



Shantah's field is devoid of crops.

Saydah is joyful. He has been lucky twice.

Shantah is tearful. He has been unlucky twice.

**Shantah said to himself : "My brother's land
was mine.**

Why has he taken it from me ?

My brother was unfair to me.

I have a better right to the crops than he.

**When night fell, Shantah went stealthily to
his brother's land.**

Shantah stole a sack from his brother's store.

شَطْحُ يَهُدٍ بِالْخُرُوجِ مِنْ أَرْضِ أَخِيهِ .
شَيْخٌ كَبِيرٌ يَعْتَرِضُ طَرِيقَهُ .

الشَّيْخُ يَقُولُ : " أَنْتَ تَسْرِقُ مَالَ أَخِيكَ !
إَرْجِعِ الزَّكَاةَ إِلَى مَخْزَنِ أَخِيكَ . "

يَا لَلْعَجَبِ ! مِنْ أَيْنَ جَاءَ هَذَا الشَّيْخُ ؟

شَطْحُ لَمْ يَكِرْهُ قَبْلَ هَذِهِ اللَّيْلَةِ .

شَطْحُ يَقُولُ : " مَاذَا تُرِيدُ مِنِّي ؟

مَنْ جَاءَ بِكَ إِلَى هُنَا ؟

هَذِهِ أَرْضُ أَخِي . مَا شَأْنُكَ أَنْتَ ؟ "

الشَّيْخُ يَقُولُ : " أَنَا حَظُّ أَخِيكَ :

أَخْرُسُ مَالَهُ وَأَزْعَاهُ ، وَلَا أُمْكِنُ أَحَدًا

مِنْ سَرِقَتِهِ وَلَوْ كَانَ أَخَاهُ . "

Shantah starts to leave his brother's land.

An old man stands in his way.

**The old man says:
" You steal your brother's property.**

Return the sack to your brother's store."

How strange !

From where has this old man come •

Shantah has never seen him before this evening.

Shantah says: "What do you want from me?

Who brought you here ?

This is my brother's land.

What has it got to do with you ? "

The old man says: " I am your brother's Good Luck.

I guard his property, take care of it, and let nobody rob him of it, not even his own brother."



”شَطَّحٌ يَشْتَدُّ عَجْبُهُ .

”شَطَّحٌ يَقُولُ : ” أَخِي لَهُ حَظٌّ يَحْرُسُ مَالَهُ
وَيَرْعَاهُ ، وَلَا يُمَكِّنُ أَحَدًا مِنْ سَرِقَتِهِ
وَلَوْ كَانَ أَخَاهُ .

أَمَّا أَنَا فَلَيْسَ لِي حَظٌّ ... وَأَسْفَاهُ !”
الشَّيْخُ يَقُولُ :

” لِكُلِّ إِنْسَانٍ حَظٌّ فِي هَذِهِ الْحَيَاةِ .”
شَطَّحٌ يَقُولُ :

” أَيْنَ حَظِّي ؟ أُرِيدُ أَنْتَ أَرَاهُ !”
الشَّيْخُ يَقُولُ :

” حَظُّكَ نَائِمٌ فِي قِمَّةِ جَبَلٍ السَّعَادَةِ .
إِذْهَبْ إِلَيْهِ إِذَا سَيَّئْتَ أَنْ تَلْقَاهُ .”

Shantah becomes more puzzled.

Shantah says: "My brother has Good Luck to guard his property, to take care of it, and to let nobody rob him of it, not even his brother.



But, alas ! I have no luck."

The old man says :

" Everybody has his luck in this life."

Shantah says :

" Where is my luck ? I wish to see it."

The old man says :

" Your Luck is asleep at the top of the Mountain of Happiness.

Go to him, if you wish to meet him."

”شَطَحٌ” يَرُدُّ الزَّكِيَّةَ إِلَى مَخْزَنِ أَخِيهِ .
”شَطَحٌ” يَسْأَلُ الشَّيْخَ : ” أَلَا تَسْتَطِيعُ
أَنْ تَذْهَبَ إِلَى حَظِّي لِصُبحِيهِ ؟ ”
الشَّيْخُ يَقُولُ : —

”أَنْتَ وَحَدَّكَ الْفِتَادِرُ عَلَى ذَاكَ :
لَا يُصْبِحِيهِ - مِنْ نَوْمِهِ - أَحَدٌ سِوَاكَ ”
”شَطَحٌ” يَقُولُ : ” كَيْفَ أَصِلُ إِلَى حَظِّي ؟ ”
الشَّيْخُ يَصِفُ لَهُ الطَّرِيقَ ، ثُمَّ يَقُولُ :
”أَنْتَ عَارِفٌ مَا هِرٌّ ، وَمَعْنٌ بَارِعٌ .
سَتَرَى عُودًا يَجْوَارِ حَظْلَكَ النَّامُ .
خُذِ الْعُودَ وَلَا تَكُفَّ عَنِ الْعَرْفِ وَالْغِنَاءِ ،
حَتَّى يَصْبَحِيَ حَظْلَكَ مِنْ نَوْمِهِ الطَّلْوِيلُ . ”

Shantah returns the sack to his brother's store.

Shantah asks the old man : "Can't you go to my Luck to wake him up ?"

The old man says : "You alone can do that.



No one except you can wake him up from his sleep."

Shantah says : "How can I reach my Luck ?"

The old man tells him the way and says : "You are a skilful player and a clever singer.

You will find a lute by your sleeping Luck.

Pick the lute up and do not stop playing and singing till your Luck wakes up from his long sleep."

"شَنْطَحُ" يُسَافِرُ فِي فَجْرِ الْيَوْمِ الثَّانِي .
 "شَنْطَحُ" يَمْشِي فِي طَرِيقِهِ إِلَى جَبَلِ السَّعَادَةِ .
 "شَنْطَحُ" يَمْشِي فِي طَرِيقِهِ أَيَّامًا وَلَيَالِي .
 "شَنْطَحُ" يَمْشِي وَلَا يَنَامُ إِلَّا قَلِيلًا .
 أَرْبَعَةَ عَشَرَ يَوْمًا قَضَاهَا فِي سَفَرِهِ .
 فِي صَبَاحِ الْيَوْمِ الْخَامِسِ عَشَرَ "شَنْطَحُ"
 يَصِلُ إِلَى وَادِي الْأَسُودِ .
 "شَنْطَحُ" يَمْشِي فِي وَادِي الْأَسُودِ .
 أَسَدُ الْوَادِي بَصِيرًا .
 أَسَدُ الْوَادِي يَفْتَرِبُ مِنْهُ .
 "شَنْطَحُ" لَا يَرَى أَسَدَ الْوَادِي .
 "شَنْطَحُ" مَشْغُولُ الْفِكْرِ بِحَظِّهِ الثَّانِي .

Next day Shantah leaves at dawn.

Shantah goes on his way to the Mountain of Happiness.

Shantah travels for days and nights.

Shantah keeps travelling with little sleep.



He travels for fourteen days.

On the morning of the fifteenth day, Shantah reaches the Valley of Lions.

Shantah proceeds through the Valley of Lions.

The Lion of the Valley sees him.

The Lion of the Valley approaches him.

Shantah does not see the Lion of the Valley.

Shantah's mind is preoccupied with his sleeping Luck.

"أَسَدُ الْوَادِي يَغْتَرِضُ طَرِيقَ شَنْطَحٍ
 شَنْطَحٌ يَصْحَى مِنْ تَفْكِيرِهِ .
 "أَسَدُ الْوَادِي يُسَلِّمُ عَلَى شَنْطَحٍ
 شَنْطَحٌ يَرُدُّ السَّلَامَ ، فِي آدَبٍ وَاحْتِرَامٍ
 "أَسَدُ الْوَادِي يَسْأَلُهُ عَنْ غَايَتِهِ ، فَيُخْبِرُهُ بِقِصَّتِهِ .
 "أَسَدُ الْوَادِي يَتَعَجَّبُ . "أَسَدُ الْوَادِي يَقُولُ :
 "شَيْلُ الْعَرِينِ مَرِيضٌ : جَوْعَانٌ ، جَوْعَانٌ :
 دَائِمًا جَوْعَانٌ : مَهْمَا يَأْكُلُ لَا يَشْبَعُ !
 لِي عِنْدَكَ رَجَاءٌ " يَا شَنْطَحُ : حِينَ يَصْحَى
 حَظُّكَ مِنْ نَوْمِهِ ، إِسْأَلُهُ عَنْ دَوَاءٍ يَشْفِي
 وَلَدِي شَيْلُ الْعَرِينِ ، مِنْ مَرَضِهِ .
 شَنْطَحٌ يَقُولُ : " لَكَ مَا تُرِيدُ " ثُمَّ يُودِّعُهُ .

The Lion of the Valley stands in Shantah's way.

Shantah is roused from his preoccupation.

The Lion of the Valley greets Shantah.

Shantah returns his greeting politely and respectfully.



The Lion of the Valley asks him about the object of his journey.

Shantah tells him his story.

The Lion of the Valley is amazed.

The Lion of the Valley says :

“The “cub of the den” is sick. Hungry ! Hungry ! Always hungry. However much he eats, he is never satisfied.

I want you to do me a favour, Shantah. When your Luck wakes up from his sleep, ask him for a medicine which will cure my son the :“cub of the den”, of his sickness.”

Shantah says : “You will have your wish”, and bids him good-bye.

”شَطْحٌ” يَسْتَأْنِفُ السَّيْرَ فِي طَرِيقِهِ إِلَى

جَبَلِ السَّعَادَةِ .

”شَطْحٌ” يُوَاصِلُ السَّيْرَ لَيْلَ نَهَارَ .

ثَمَانِيَةَ عَشَرَ يَوْمًا قَضَاهَا بَعْدَ أَنْ تَرَكَ

وَادِي الْأَسُودِ .

تَرَى كَمْ يَوْمًا قَضَى فِي رِحْلَتِهِ مُنْذُ

خَرَجَ مِنْ بَلَدَيْهِ ؟

فِي صُبْحِ الْيَوْمِ التَّالِيِ ، ”شَطْحٌ” شَافَ

ثَلَاثَةَ رِجَالٍ يَتَحَدَّثُونَ .

كَانُوا ثَلَاثَةَ إِخْوَةٍ مِنَ الزُّرَّاعِ .

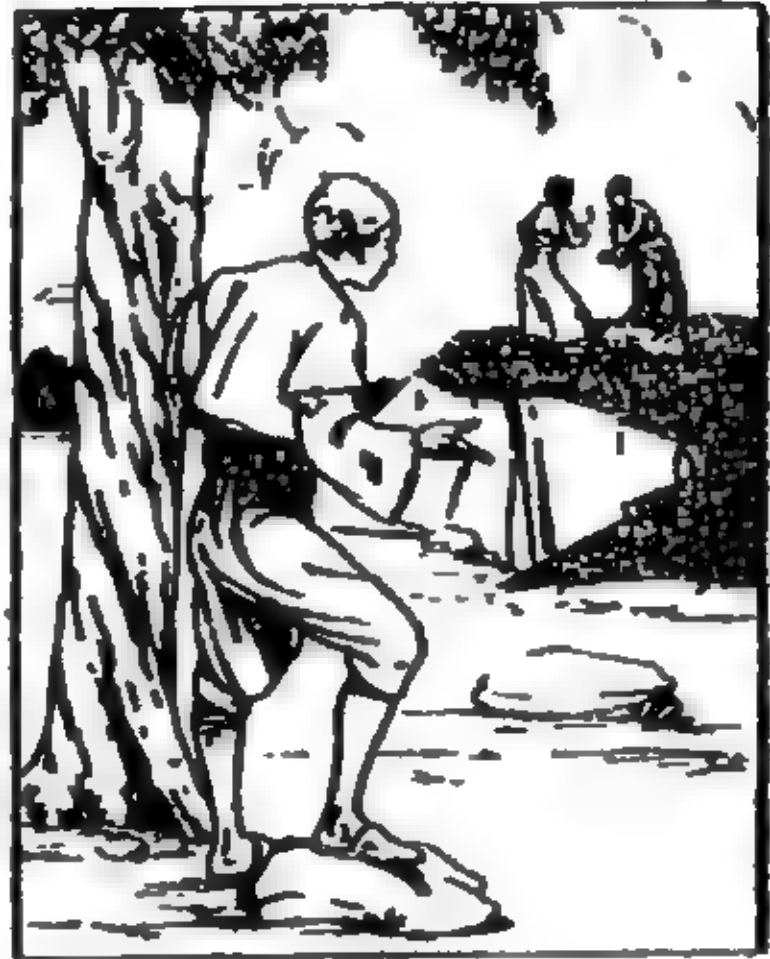
”شَطْحٌ” يَمْشِي فِي طَرِيقِهِ إِلَيْهِمْ .

”شَطْحٌ” يَقْتَرِبُ مِنْهُمْ .

Shantah resumes his journey to the Mountain of Happiness.

Shantah goes on travelling day and night.

He spends eighteen days, after leaving the Valley of Lions.



I wonder how many days he has been travelling since he left his home town ?

During the forenoon of the next day, Shantah sees three men talking.

They were three farmer brothers.

Shantah goes up to them.

Shantah approaches them.

شَطَحٌ يُسَلِّمُ عَلَى الزُّرَّاعِ الثَّلَاثَةِ .
 الزُّرَّاعُ الثَّلَاثَةُ يُرَحِّبُونَ بِهِ وَيَسْأَلُونَهُ
 عَنْ غَايَتِهِ . " شَطَحٌ " يُخْبِرُهُمْ بِقِصَّتِهِ .
 الزُّرَّاعُ يَقُولُونَ لَهُ : " نَحْنُ إِخْوَةٌ ثَلَاثَةٌ .
 كُلُّ وَاحِدٍ مِنَّا لَهُ أُسْرَةٌ كَبِيرَةٌ .
 أَوْلَادُنَا كَثُرَ عَدَدُهُمْ وَزَادَتْ مَطَالِبُهُمْ .
 الْفَقْرُ أَشْتَدَّ بِنَا .
 أَصْبَحْنَا لَا نَحْصُلُ عَلَى حَاجَتِنَا مِنَ الْقُوتِ
 إِلَّا بَعْدَ تَعَبٍ شَدِيدٍ .
 لَنَا عِنْدَكَ رَجَاءٌ : إِنْ سَأَلَ حَظُّكَ حِينَ
 يَصْحَى : مَاذَا نَصْنَعُ لِنَفْرِجَ كُرْبَتَنَا ؟ "
 شَطَحٌ يَقُولُ : " لَكُمْ مَا تُرِيدُونَ ثُمَّ يُودِّعُهُمْ .

Shantah greets the three farmers.

The three farmers welcome him and ask him about the object of his journey. Shantah tells them his story.

The farmers say to him : " We are three brothers. Each of us has a big family.



Our children have increased in number, and their wants have increased.

We are getting much poorer.

We have become unable to obtain the food we need, except with great difficulty.

We want a favour from you. When your Luck wakes up, ask him what we can do to relieve our distress."

Shantah says: "You will have your wish" and bids them good-bye.

شَطْحٌ يَسْتَأْنِفُ السَّيْرَ أَيَّامًا

وَأَسَابِيعَ .

شَطْحٌ يَصِلُ إِلَى مَدِينَةٍ كَبِيرَةٍ .

شَطْحٌ يَمُرُّ بِدُكَّانٍ خَيَاطٍ .

شَطْحٌ يُحَيِّهِ .

الْخَيَاطُ يَرُدُّ التَّحِيَّةَ .

الْخَيَاطُ يُرَحِّبُ بِهِ، وَيَسْأَلُهُ عَنْ غَايَتِهِ .

شَطْحٌ يُحَدِّثُ الْخَيَاطَ بِقِصَّتِهِ .

الْخَيَاطُ يَقُولُ : " قِصَّتُكَ تُعْجِبُ

الْمَلِكَ بِهَرَمَانَ إِذَا سَمِعَهَا . "

Shantah resumes his journey for days and weeks.

Shantah arrives at a big city.

Shantah passes a tailor's shop.

Shantah greets the tailor.



The tailor returns his greeting.

The tailor welcomes him, and asks him about the object of his journey.

Shantah tells his story to the tailor.

The tailor says : " Your story will please King Bahraman, if he hears it."

سَنَطَحُ يَذْهَبُ إِلَى الْمَلِكِ .

الْمَلِكُ يَسْمَعُ قِصَّةَ سَنَطَحٍ .

الْمَلِكُ يَقُولُ :

كُلُّ شَيْءٍ هُنَا عَلَى أَحْسَنِ حَالٍ .

وَلَكِنْ مُنْذُ أَيَّامٍ ، ظَهَرَتْ جَمَاعَةٌ مِنْ

الْأَشْرَارِ عَجَزَتْ عَنْ تَأْدِيبِهِمْ .

لِحِ رَجَاءٍ : إِسْأَلُ حَظَّكَ حِينَ يَصْبَحِي :

مَاذَا أَصْنَعُ لِأُخَلِّصَ الْبِلَادَ مِنْ شَرِّهِمْ ؟

سَنَطَحُ يَقُولُ : لَكَ مَا تُرِيدُ ثُمَّ يُودِّعُهُ .

Shantah goes to the king.

The king listens to Shantah's story.

**The king says :
" Everything here
is at its best .**



But a few days ago there appeared a group of wicked people whom I have failed to punish.

I want a favour. Ask your Luck, when he wakes up, what I can do to save the country from their evil."

Shantah says : "You will have your wish", and bids him good-bye.

شَنْطَحُ يَسْتَأْنِفُ السَّيْرَ .
 شَنْطَحُ يَصِلُ إِلَى جَبَلِ السَّعَادَةِ .
 شَنْطَحُ يَضَعُهُ إِلَى الْقِمَّةِ .
 شَنْطَحُ يَرَى حَظَّهُ فِي قِمَّةِ الْجَكَلِ .
 الْحَظُّ نَاشِئٌ : عَيْنَاهُ مُغْمَضَتَانِ .
 شَنْطَحُ يُسْرِعُ إِلَى حَظِّهِ النَّاشِئِ لِصِحِّهِ .
 شَنْطَحُ يُنَادِي الْحَظَّ . الْحَظُّ لَا يَسْمَعُ .
 شَنْطَحُ يَتَعَجَّبُ : مَا بَالُ حَظِّهِ نَاشِئًا
 لَا يَسْتَجِيبُ لِنِدَائِهِ وَلَا يَسْتَمِعُ إِلَى دُعَائِهِ .
 شَنْطَحُ يَرَى الْعُودَ بِجِوَارِ حَظِّهِ النَّاشِئِ .
 شَنْطَحُ يَذْكُرُ النَّصِيحَةَ الَّتِي سَمِعَهَا مِنْ
 حَظِّ أَخِيهِ .

Shantah resumes his journey.

Shantah reaches the Mountain of Happiness.

Shantah climbs to the top.

Shantah sees his Luck at the top of the mountain.



His Luck is asleep ; his eyes are closed.

Shantah hurries towards his sleeping Luck to wake him up.

Shantah calls his Luck. His Luck does not hear.

Shantah wonders why his Luck is asleep, and does not answer his call, or hear his summons.

Shantah sees the lute beside his sleeping Luck.

Shantah remembers the advice given to him by his brother's Luck.

”سَنَطَحُ” يَأْخُذُ الْعُودَ : يَعْرِفُ وَيُغْنِي .
”سَنَطَحُ” عَارِضٌ مَاهِرٌ . ”سَنَطَحُ” مُغَنٍّ بَارِعٌ .
الْحَظُّ لَا يَزَالُ نَائِمًا .

”سَنَطَحُ” لَا يَكْفُ عَنِ الْعَزْفِ وَالْغِنَاءِ .
”سَنَطَحُ” يُرَاقِبُ حَظَّهُ النَّائِمُ .

يَا لَلذَّهْشَةِ ! مَا أَعْجَبَ مَا يَرَى !
الْحَظُّ يَتَحَرَّكُ . الْحَظُّ يَفْتَحُ عَيْنَيْهِ .
الْحَظُّ يَصْحَى مِنَ النَّوْمِ .

الْحَظُّ يُظْهِرُ إِعْجَابَهُ بِعَزْفِهِ وَغِنَائِهِ .
الْحَظُّ يَقُولُ : ”أَحْسَنْتَ ، يَا سَنَطَحُ” .
أَنَا صَبَحْتُ . أَنَا أَشْهَرُ عَلَى مَضْلَحَتِكَ
كَمَا يَسْهَرُ أَخِي عَلَى مَضْلَحَةِ أَخِيكَ .

Shantah takes up the lute. He plays and sings.

Shantah is a skilful player. Shantah is a clever singer.

His Luck is still asleep.

Shantah does not stop playing or singing

Shantah watches his sleeping Luck.

Behold ! What a wonderful sight !

His Luck moves. His Luck opens his eyes.

His Luck awakes from sleep.

His Luck seems pleased with Shantah's playing and singing.

His Luck says : "Well done, Shantah, I have woken up. I guard your interest, the same as my brother guards your brother's interest."



شَنْطَحُ يَحْمَدُ اللَّهَ ، عَلَى نَجَاحِ مَسْعَاهُ .
 شَنْطَحُ يُخِيرُ حَظَّهُ الصَّاحِي بِمَا يَطْلُبُهُ
 أَسَدُ الْوَادِي وَالزُّرَّاعُ الثَّلَاثَةُ وَبَهْرَمَانُ .
 الْحَظُّ الصَّاحِي يُخِيرُهُ بِجَوَابِ مَا سَأَلَ :
 يَصِفُ لَهُ الدَّوَاءَ الَّذِي يَشْفِي شَيْبَلَ الْعَرِينِ
 مِنَ الْجُوعِ . وَيُخِيرُهُ بِمَا يَصْنَعُهُ الزُّرَّاعُ
 الثَّلَاثَةُ الْفُقَرَاءُ ، لِيُصْبِحُوا أَغْنِيَاءَ .
 ثُمَّ يُحَدِّثُهُ بِحَقِيقَةِ "بَهْرَمَانِ" .
 شَنْطَحُ يَذْهَبُ إِلَى قَصْرِ "بَهْرَمَانِ" .
 شَنْطَحُ يُخِيرُ "بَهْرَمَانِ" بِمَا سَمِعَهُ .
 شَنْطَحُ يَقُولُ : "مَا أَعْجَبَهَا قِصَّةٌ !
 سَأَلْتُ حَظِّي فَقَالَ :

Shantah thanks
God for the success of
his effort.

Shantah tells his
woken Luck about the
requests of the Lion of
the Valley, the three
farmers, and Bahraman.



His woken Luck
gives him the answers to his requests.

He prescribes medicine which will cure the
“cub of the den” of hunger. He tells him
what the three poor farmers should do in order
to become rich.

Then he talks to him of the truth about
Bahraman.

Shantah goes to the palace of Bahraman.
Shantah tells Bahraman what he has heard.
Shantah says : “What a wonderful story !
I asked my Luck, so he said :

"الْمَلِكُ سِرْحَانُ" يَتَمَنَّى أَنْ يَرْزُقَهُ اللَّهُ
 غُلَامًا يَخْلُقُهُ بَعْدَ مَوْتِهِ. عَلَى عَرْشِ مَمْلَكَتِهِ.
 زَوْجَتُهُ تَلِدُ بَهْرَمَانَ. "سِرْحَانُ يُعْلِنُ أَنَّهُ
 رَزِقَ غُلَامًا. "بَهْرَمَانُ" تَجْلِسُ عَلَى
 عَرْشِ أَبِيهَا بَعْدَ مَوْتِهِ. "بَهْرَمَانُ" فَتَاةٌ
 وَدِيعَةٌ. وَدَاعَتْهَا أَطْمَعَتِ الْأَشْرَارَ.
 خَيْرٌ لِلْفَتَاةِ أَنْ تُخَيَّرَ شَعْبَهَا بِحَقِيقَتِهَا،
 ثُمَّ تَخْتَارَ لَهَا زَوْجًا يُعَاوِنُهَا.
 "بَهْرَمَانُ" يَقُولُ: "أَنْتِ أَوْلَى بِالْمُلْكِ مِنِّي.
 أَنْتِ عَرَفْتَ سِرِّي وَأَخْلَصْتَ فِي نَصِيحِي.
 أَنَا لَا أَخْتَارُ زَوْجًا سِوَاكِ."
 شَطَحٌ يَقُولُ: "لَا حَاجَةَ لِي بِذَلِكَ."

‘King Serhan wishes that God may bless him with a boy to succeed him on the throne of his kingdom after his death.



His wife gives birth to Bahraman. Serhan announces that he has been blessed with a boy. Bahraman accedes to the throne after her father's death. Bahraman is a gentle maiden. Her gentleness made the wicked people take advantage of her.

It would be better for a maiden to tell her people the truth about herself, then choose a husband to help her'."

Bahraman says : "You are more fit to rule than I.

You knew my secrets and gave me sincere advice.

I choose no husband other than you."

Shantah says : "I am in no need of this."

"سَنطَحُ" يَسْتَأْنِفُ الرَّحِيلَ .
 "سَنطَحُ" يُقَابِلُ الزُّرَاعَ الثَّلَاثَةَ .
 الزُّرَاعُ يَسْأَلُونَهُ عَمَّا قَالَهُ الْحَظُّ .
 "سَنطَحُ" يَقُولُ : " أَنْتُمْ تُوَاصِلُونَ الْعَمَلَ
 لَيْلَ نَهَارٍ ، لِتَحْصُلُوا عَلَى الْقُوتِ . تَعَالُوا
 أَرْشِدْكُمْ إِلَى كَنْزٍ مَفْلُوءٍ بِالذَّهَبِ " .
 الزُّرَاعُ يَعْثُرُونَ عَلَى الْكَنْزِ .
 الزُّرَاعُ يَقُولُونَ : " أَنْتَ وَخَدَكَ صَاحِبُ الْكَنْزِ .
 أَنْتَ رَثِينُنَا مِنْذُ الْيَوْمِ . الْحَظُّ أَقْبَلَ
 لَمَّا أَقْبَلْتَ عَلَيْنَا " "سَنطَحُ" يَقُولُ :
 " مَاذَا أَصْنَعُ بِالْكََنْزِ بَعْدَ أَنْ حَالَفَنِي
 التَّوْفِيقُ وَصَحِيحِي حَظِّي مِنْ تَوَمِهِ الْعَمِيقِ ؟

Shantah resumes his travelling.

Shantah meets the three farmers.

The farmers ask him what his Luck said.

Shantah says : "You keep on working day and night in order to earn your bread. Come, let me show you a golden treasure."



The farmers find the treasure.

The farmers say : "You alone are the owner of the treasure."

From to-day you are our chief. Luck came with you, when you came to us." Shantah says :

"What good is the treasure to me, now that I have become fortunate, and my Luck has woken up from his deep sleep ?"

شَنْطَحُ يَسْتَأْنِفُ السَّيْرَ . شَنْطَحُ يَصِلُ إِلَى
 وَادِي الْأَسُودِ . شَنْطَحُ يُقَابِلُ أَسَدَ الْوَادِي .
 شَنْطَحُ يَرَى شَيْبَلُ الْعَرِينِ بِجِوَارِ أَبِيهِ .
 شَنْطَحُ يُحْيِيهِمَا وَيُسَلِّمُ عَلَيْهِمَا .
 أَسَدُ الْوَادِي وَ شَيْبَلُ الْعَرِينِ يُسَلِّمَانِ عَلَى
 شَنْطَحٍ ، وَبِرْدَانِ التَّحِيَّةِ بِأَحْسَنِ مِنْهَا .
 أَسَدُ الْوَادِي قَرْحَانُ بِعَوْدَةِ شَنْطَحٍ .
 شَيْبَلُ الْعَرِينِ قَرْحَانُ بِعَوْدَةِ شَنْطَحٍ .
 شَنْطَحُ قَرْحَانُ بِلِقَاءِ أَسَدِ الْوَادِي
 وَ شَيْبَلِ الْعَرِينِ .
 شَنْطَحُ قَرْحَانُ : حَظُّهُ الصَّبَاحِي يَشْهَرُ
 عَلَيْهِ وَيَرْعَاهُ ، وَيُحَقِّقُ لَهُ كُلَّ مَا يَتَمَنَّاهُ .

Shantah resumes his travelling.

Shantah reaches the Valley of Lions.

Shantah meets the Lion of the Valley.

Shantah sees the "cub of the den" beside his father.



Shantah greets them and shakes hands with them.

The Lion of the Valley and the "cub of the den" shake hands with Shantah and return his greeting with a better one.

The Lion of the Valley is pleased at the return of Shantah.

The "cub of the den" is pleased at the return of Shantah.

Shantah is pleased to meet the Lion of the Valley and the "cub of the den"

Shantah is glad. His woken Luck guards him, takes care of him, and grants all his wishes.

أَسَدُ الْوَادِي يَقُولُ : "مَاذَا صَنَعْتَ يَا شَنْطَحُ ؟"
 فَيُخْبِرُهُ بِقِصَّتِهِ ، مُنْذُ رَحِيلِهِ إِلَى عَوْدَتِهِ .
 أَسَدُ الْوَادِي وَشَيْبَلُ الْعَرِينِ يُضْغِيَانِ إِلَى
 حَدِيثِهِ وَيَسْتَعْجِبَانِ مِمَّا يَسْمَعَانِ .
 أَسَدُ الْوَادِي يَقُولُ : "هَلْ سَأَلْتَ حَظَّكَ
 عَنْ دَوَاءٍ يَشْفِي وَلَدِي مِنْ جُوعِهِ ؟"
 مَاذَا قُلْتَ ؟ وَبِمَاذَا أَجَابَ ؟
 "شَنْطَحُ يَقُولُ : "أَخْبَرْتُهُ أَنَّ شَيْبَلُ الْعَرِينِ
 جَوْعَانُ : مَهْمَا يَأْكُلُ لَا يَشْبَعُ ."
 الْحَظُّ قَالَ : "يُشْفَى إِذَا أَكَلَ لَحْمَ غِيٍّ أَخْمَقٍ ."
 شَيْبَلُ الْعَرِينِ يَقُولُ : "وَجَدْنَا الدَّوَاءَ يَا أَبِي ."
 أَسَدُ الْوَادِي يَقُولُ : "صَدَقْتَ ، يَا وَلَدِي ."

The Lion of the Valley says : "What have you done, Shantah ?"

So he tells him the whole story from start to finish.

The Lion of the Valley and the "cub of the den" listen to his talk and wonder about what they hear.



The Lion of the Valley says : "Have you asked your Luck about a medicine which will cure my son of his hunger ?"

What did you say ? And what did he answer ?"

Shantah says : "I told him that the "cub of the den" was hungry, and however much he ate he was never satisfied.

My Luck said : "He will be cured if he eats the flesh of an idiot'."

The "cub of the den" says : "We have found the medicine, father."

The Lion of the Valley says : "You are right, my son."

أَسَدُ الْوَادِي كَانَ يَبْحَثُ عَنْ دَوَاءٍ يَشْفِي
 وَلَدَهُ مِنَ الْجُوعِ . الْآنَ عَرَفَ الدَّوَاءَ .
 أَتَرَاهُ يُضَيِّعُ الْفُرْصَةَ كَمَا ضَيَّعَهَا "سَنْطَحُ" ؟
 أَسَدُ الْوَادِي ذِكْرٌ حَاقِلٌ : يَعْلَمُ أَنَّ
 الْفُرْصَةَ إِذَا ضَاعَتْ لَا تَعُودُ .
 الْفُرْصَةُ لَا يُضَيِّعُهَا إِلَّا غَيٌّ أَخْمَقُ .
 "سَنْطَحُ" غَيٌّ أَخْمَقُ : عَرَّضَ نَفْسَهُ لِلتَّهْلُكَةِ ،
 بَعْدَ أَنْ ضَيَّعَ كَثْرًا وَمَمْلَكَةً .
 فُرْصَتَانِ ضَيَّعَهُمَا ! مَاذَا يُرِيدُ بَعْدَهُمَا ؟
 الْحَظُّ يَنْسُ مِنْ نَجَاحِهِ ، فَعَادَ إِلَى تَوْبِهِ .
 أَسَدُ الْوَادِي يَفْتَرِسُ الشَّاعِسَ الْمَشْكِينَ
 وَيَقْدِّمُ لَحْمَهُ دَوَاءً لِوَلَدِهِ "شِبْلِ الْعَرِينِ" .

The Lion of the Valley has been looking for a medicine to cure his son of hunger. Now he knows the medicine.

Will he lose the chance as Shantah did?

The Lion of the Valley is intelligent and wise. He knows that the chance will not return, if it is lost.

No one but a complete idiot loses his chance.

Shantah is a complete idiot. He is exposing himself to death, after he has lost a treasure and a kingdom.

He has lost two chances. What more does he want ?

His Luck lost hope of his success, so he went to sleep again.

The Lion of the Valley attacks the miserable creature, and offers his flesh as medicine to his son, the "cub of the den"





مكتبة الكيلاني للأطفال
أول مؤسسة عربية لتثقيف الطفل
١٥٠ قصة مشكولة مضورة
مُتَّوِّجَةٌ مِنْ رِياضِ الأَطْفالِ إلى التَّوجِيهِ
السَّاعِدِ [بِرَكْرِ الدَّارِ ٢٢ شارع مسهلان] ٥٨١٨
[فَرْجِ الدَّارِ ٧٨ شارع البستان] ٥٨١٨



مَجْتَمَعَاتُهَا : تُسَارِئُ التَّلِيدَ فِي تَحْوِ مِائَةِ وَخَمْسِينَ قِصَّةً ، رَائِمَةً
الصُّورِ ، بِدِيْنِهِ الإِخْرَاجَ ، مُتَدَرِّجَةً بِهِ مِنْ رِياضِ الأَطْفالِ إلى جِوَاهِرِ
التَّعْلِيمِ الثَّاقِبِ . ثُمَّ تُنِيلُهُ إِلَى مَكْتَبَةِ الكِيلَانِي لِلشَّبَابِ
مَادَّتُهَا : تَقْوَمُ النُّطْقُ ، وَتَرْبِيَةُ اللُّغَةِ ، وَتَعَلُّمُ الأَدَبِ
فَنَّا . يَشْوِقُ القَارِئُ وَيُثَبِّتُهُ ، وَيُجَبِّدُ الكِتَابَ إِلَيْهِ .
لَتُنْهَائِهَا تَنْتِ مَلَكَةُ التَّعْبِيرِ ، وَتَطْبَعُ اللِّسَانَ عَلَى فَصِيحِ اللَّيْلِ .
تَوْرَةً وَشَيْدَةً ، أَجْمَعَ عَلَى تَأْيِيدِهَا وَزَرَاءِ التَّرْبِيَةِ وَرَعْمَاءِ التَّعْلِيمِ
وَقَلَادَةِ الرِّأْيِ فِي الشَّرْقِ ، وَكِبَارِ المُتَشَرِّقِينَ وَأَعْلَامِ التَّرْبِيَةِ فِي الْغَرْبِ .
أَوَّلُ مَكْتَبَةِ عَرَبِيَّةٍ مُعَيَّنَةٍ مَنَشِئَةِ الطُّفْلِ عَلَى أَحَدِثِ أُسُسِ
التَّرْبِيَةِ الصَّحِيحَةِ . تَوَلَّتْ مَلَكَاتُهَا التَّرْبِيَةَ ، فَكَتَفَتْ بِهَا الْجِيلَ
الْجَدِيدَ فِي بِلَادِ الرُّوْمَةِ ، وَلَمْ يَحُلْ مِنْهَا يَتٌ عَرَبِيٌّ .
تُرْجِحَتْ إِلَى أَكْثَرِ أَلْمَاتِ الشَّرْقِيَّةِ وَتَعْنِ الأَلَمَاتِ التَّرْبِيَّةِ .
مَدْرَسَةٌ حُرَّةٌ ، إِذَا عَرَفَهَا التَّلِيدُ ، سَمِيَ إِلَيْهَا بِلا تَرْجِيْبٍ وَلَا تَرْجِيْبٍ
كَانَتْ أَكْثَرُ أُمِّيَّةٍ لِلآمَاءِ ، وَهِيَ الْيَوْمَ أَشْعَى عِدَاءَ تَحَايٍ لِلْأَبْنَاءِ
صُنْدُوقُهَا أَكْثَرُ دُورِ النُّشْرِ فِي الشَّرْقِ .

Al-Kilany's Arabic Library for children.

**The first Arabic institution for the cultural
development of children**

**150 gradual vocalised and illustrated stories
destined for classes from the kindergarten to
the end of the secondary course.**

Headquarters. 32. Hassan Ul-Akbar street.

Branch : 28. Al-Boustan street

Telephone : 50818

*The library's collection of some 150 stories and fairy
tales, beautifully produced and elegantly illustrated, accom-
panies the child from the kindergarten to the final year of
the secondary education. From there it leads him to Al-
Kilany's library for youth*

**Its subject-matter . Promotes character, develops
the intellect, and teaches literature.**

**Its technique intensifies the reader's desire and
interest and stimulates his love for reading.**

**Its language enriches the faculty of self-expression
and rhetoric**

*In fact, it is a rational literary revolution which has
won the support of most ministers of education, leaders of
public opinion in the East, and well known orientologists*

*The library was the first of its kind to follow the most
modern methods of education in the Arabic speaking countries.
The successive editions of its books have contributed a great
deal towards the culture of the youth in the Arab East and
have had access to every Arab home. In addition they have
been translated into several Oriental, and some Occidental
languages*

*In fact, they are in themselves a free institution which
attracts the pupil without persuasion or intimidation*

*Kilany's Library was once the aspiration of every parent
Today it is the children's most delightful food for thought
It is published by the largest publishing houses in the East*

ΠΑΙΔΙΚΗ ΑΡΑΒΙΚΗ ΒΙΒΛΙΟΘΗΚΗ "ΑΛ ΚΙΛΑΝΙ"

Τὸ πρῶτον ἀραβικὸν ἐκπαιδευτήριον διὰ τὴν πνευματικὴν ἀνάπτυξιν τοῦ παιδιοῦ — .

Περιλαμβάνει 150 διηγήματα τονισμένα καὶ εἰκονογραφημένα διὰ τοὺς μαθητὰς ἀπὸ τοῦ νηπιαγωγείου μέχρι καὶ τοῦ τέλους τῆς Μέσης Ἐκπαιδεύσεως.—

Κυρία Ἔδρα . 32 Χάσαν Ἐλ Ἀχμαρ —

Κλάδος . 28, Ὀδὸς Ἐλ Μπουσιάν. — Τηλ/φ. 60818

Ἡ Βιβλιοθήκη "ΑΛ ΚΙΛΑΝΙ" : Περιλαμβάνει 150 τετράδια διηγημάτων, κομψῶς εἰκονογραφημένα καὶ ὑμέροχα εἰς ἑμφάνισιν. — Παρακολουθεῖ τὸν μαθητὴν ἀπὸ τοῦ παιδαγῆγου μέχρι τῆς τελευταίας τάξεως τῆς Μέσης Ἐκπαιδεύσεως, ἐν τῇ ὁποίᾳ τὸν μεταφέρει εἰς τὴν Βιβλιοθήκην Κιλάνι δι' ἑφήβους —

Διδασκόμενη γλῶσσα. Τὰ ὑπὸ τῶν διηγημάτων ταύτων ἐξεταζόμενα θέματα τελειοποιοῦν τὴν διαπαιδαγώγησιν ἀναπτύσσουσαν τὴν εὐφυΐαν καὶ διδάσκουσαν τὴν φιλολογίαν.—

Τεχνικὴ. Γοητεύουν τὸν ἀναγνώστη, ἀναπτύσσουσι τὸ ἐνδιαφέρον του καὶ διαγείρουσι τὴν ἐγκάκην του πρὸς τὰ γράμματα.—

Λεξιλόγιον. Ἀναπτύσσουσι τὸ χάρισμα τῆς ἐκφράσεως καὶ συμβάλλουσι εἰς τὴν εὐχέρειαν τῆς προφορᾶς.—

Πρόκειται περὶ μιᾶς περαιωμένης παιδαγωγικῆς ἐπεξεργασίας, τὴν ὁποίαν κολλοὶ Ὑπουργοὶ τῆς Παιδείας, ἀρχηγοὶ τῆς Ἐκπαιδεύσεως καὶ τῆς δημοσίας γνώμης ἐν τῇ Ἀνατολῇ, ὥς καὶ οἱ μεγάλοι ἀνταπολισταὶ καὶ παιδαγωγοὶ τῆς Δύσεως, δημοφώνως ὑποστήριξαν.—

Εἶναι ἡ πρώτη ἀραβικὴ βιβλιοθήκη ἣτις δίδει εἰς τὸ παιδί πρὸς πλέον συγχρόνους μεθόδους ἐκπαιδεύσεως.—

Αἱ ἀραβικαὶ ἐκδόσεις τῆς κολληκλασιάζονται καὶ δίδουσι εἰς τὰς νέας γενεὰς τῶν ἀραβικῶν ζωρῶν μίαν σοφιστὴν μορφωσιν.— Ἐξοφλοῦνται σὲ κάθε σέτιλ.—

Τὰ διηγήματα τῆς μεταφράσθησαν εἰς τὰς περισσότερας τῶν ἀνατολικῶν γλωσσῶν καὶ εἰς ὠρισμένας ἐκ τῶν δυτικῶν —

Πρόκειται περὶ μιᾶς ἐλευθέρως σχολῆς, εἰς τὴν ὁποίαν ὁ μαθητὴς προστιμῇ εὐφροσύνην καὶ ἄνευ παιδαναγκασμοῦ —

Ἦτο ἡ πλέον ἀγαπητὴ ἐσχολὴ τῶν γονέων καὶ εἶναι σήμερον ἡ πλέον καλλήλος πνευματικὴ τροφή διὰ τὰ παιδιά.—

Ἐκδόθησαν ὑπὸ τῶν μεγαλειτέρων ἐκδοτικῶν οἴκων τῆς Ἀνατολῆς —

BIBLIOTECA "AL KILANY"

PER BAMBINI

È la prima istituzione araba per la letteratura culturale del bambino

Comprende 150 racconti vocalizzati ed illustrati con testi graduati dalla classe preparatoria (sette elementare) ai libri del primo medio superiore.

Sede centrale: Via Hassan el Akbar N.º 32
Cairo

Servizi: Via El Bostan N.º 28 Cairo (tel. 50818)

La "Biblioteca al Kilany" comprende una raccolta di circa 150 racconti divertenti, riccamente illustrati e presentati in bella forma tipografica che accompagna l'allievo della classe preparatoria fino alla fine degli studi secondari per poi portarlo alla Biblioteca al Kilany per la gioventù.

Gli argomenti trattati in questi racconti formano il materiale del lettore che sviluppano l'intelligenza e che insegnano la letteratura.

La lettura dei racconti mira ad incantare e a divertire il lettore stimolando l'interesse per la lettura.

La lingua in cui sono scritti i racconti permette di arricchire il vocabolario del lettore abituandolo ad esprimersi correttamente e con uno stile elegante.

La Biblioteca al Kilany contiene una illu-
strata collezione a cui hanno dato il loro ap-
poggio in Oriente, vari Ministri dell'Istru-
zione, personalità del campo dell'occupazione dei
giorni della pubblica opinione, e in Occidente i più
noti orientalisti e gli specialisti nel campo del
l'istruzione.

La Biblioteca al Kilany la prima del genere
nel mondo arabo vuole che il fanciullo cresca secon-
do i più moderni sistemi di educazione.

Le edizioni in lingua araba della Biblioteca
Al Kilany sono ormai numerose ed hanno per
avuto alla mano generazioni nel Paese arabo di
civiltà. In nessun caso arabo mancano i volumetti
della Biblioteca Al Kilany.

I racconti della Biblioteca Al Kilany sono stati
tradotti nella maggior parte delle lingue orientali
ed in alcune lingue occidentali.

La Biblioteca è una scuola privata
quando l'allievo la conosce, si accorge senza bisogno
di costrizione o intimidimento.

Essa era la maggiore aspirazione dei padri ed
è oggi il più alto ideale per i figli.

La Biblioteca Al Kilany viene pubblicata
dalle maggiori Case editrici d'Oriente.

Libreria "AL KILANY" Pour Enfants

La première institution arabe pour la
formation culturelle de l'enfant

150 contes vocalisés et illustrés

Destinés aux élèves, de la classe enfantine
jusqu'au baccalauréat

Siege Principal 32 Rue Hassan El Akbar
Branch 28 Rue El Bostan Tel. 50818

Collection Elle comprend environ 150
contes divertissants pour l'élève élegam-
ment illustrés et magnifiquement présentés.
Elle accompagne l'élève du jardin
d'enfants jusqu'à la fin de l'enseigne-
ment secondaire. De là, elle l'amène à la
bibliothèque Kilany pour adultes.

Matière Les sujets que traite ces contes
perfectionnent la conduite, développent
l'intelligence et enseignent la littérature.

Art Ils charment le lecteur, l'intéressent
et stimulent son amour de la lecture.

Vocabulaire Ils développent le don de
s'exprimer et contribuent à une réelle
facilité d'élocution.

C'est une révolution pédagogique
éclatée que les Ministres de l'Instruction
Publique, les dirigeants de l'enseignement
et de l'opinion en Orient, les grands
Orientalistes et éducateurs de l'Occident,
ont été unanimes à appuyer.

C'est la première bibliothèque arabe à
inculquer à l'enfant les méthodes d'en-
seignement les plus modernes.

Ses éditions arabes se succèdent et
donnent aux nouvelles générations des
pays arabes une solide culture. Elles ont
accès à toutes les maisons.

Ces contes ont été traduits dans la
plupart des langues orientales et en
certaines langues occidentales.

C'est une école libre à laquelle l'élève
accourt sans contrainte ni intimidation.

C'est le vœu le plus cher des parents,
et c'est aujourd'hui la plus ardue
nourriture culturelle pour les enfants.

Ils ont été publiés par les plus grandes
maisons d'édition en Orient.

Excerpts from reviews
of Al Kilany's Library

The Poet Ibrahim Abdul Kader El Mazni said .

.. The main features which stand out in Kilany's books are simplicity of expression, accuracy of vocabulary and exactness of meaning. In a word, his sound and facile pen, avoids all that is strange or chaotic, guiding the child along a perfectly graduated path

Moreover, complete vocalisation is a guarantee against error, and elaborate illustrations are most conducive to reading . "

Dr Ah Mustafa Musharraf said

" ... I sincerely hope that the day will come when our young scholars will know good Arabic by instinct. When this happens most of the credit will be due to Professor Kilany's books "

Prof Carlo Nalino said .

"... I offer the most unreserved commendation for the care you have devoted to the choice of the subject-matter in the first place, the expression in the second, and the size of the lettering in the third . and also in the plan which is designed to lead to perfect success by progress from the child to the adult in harmony with his development in years and attainments. I am likewise delighted to call attention to the delicacy and clearness which characterize the artistic pictures which adorn the pages of this series "

فتوف من الآراء
في مكتبة الكيلاني

الشاعر إبراهيم عبد القادر المارني قال :

.. وتتميز تواليات الكيلاني بالبساطة في التعبير ، والصحة في الالفاظ ، والراحة في التراكيب ، والسهولة في الأداء ، والسهولة ، مع اجتناب كل غريب وثقيل ، ومع توضيح التخرج بالطفل .

هذا إلى الشكل الكامل حتى يؤمن الحظا ، والإكثار من الصور الحية المغربية للقراءة ..

دكتور علي مصطفى مشرفة قال

... وإني لأرجو أن يأتي اليوم الذي تصبح فيه اللغة العربية سليقة عند متعلمينا . فإذا قبض لها ذلك كان الفضل راجعا في معظمه إلى كتب الأستاذ الكيلاني

الأستاذ كلرو نالينو قال :

... وإني لأحيد أوى تحية ، تلك العناية التي تبذلها في انتقاء الموضوعات أولا ، والأساليب ثانيا ، وأحجام الحروف ثالثا ، وتوزيع ذلك ترتيبا يمشي نجاح تمام من الأطفال إلى البالغين ، وحتى يمدحهم في أستاذهم ، ومداركهم كما يسهرون أن أنوه بالرشاقة والوضوح ، الذين يعطيان في في تلك الصور المدعة التي ازدهانت بها هذه الكتب ..

To Kamil Kilany.

From Professor Carlo Nallino

Professor in the University of Rome and Member of the
Academy of the Arabic Language

Sir,

My heart has overflowed with joy to read during these last few years a considerable number of your publications by which you have formed the children's library.

If my conviction is true, you are undoubtedly unmatched in the sphere of children's publications in the entire Arabic World, for I know of no rival to you in this sphere in any country where the letter *dad* (لدة الداد) is uttered.

Your books have combined skilful entertainment with excellent style and abundant information. I can find no equal to them except among the books studied in addition to the curriculum in the schools of Europe, for stimulating a love of reading and entertainment in the minds of children and young people, just as they stimulate in them — in addition to this — the love of reflection, and prepare the way for it. I feel sure that your books have filled this void in the world of pedagogy in the East by this ideal method, for the attraction of these stories does not lose its beauty and charm. Everything in it shows perfect taste, as it is outstanding in its excellent choice of subject-matter, in the soundness and accuracy of its expression, and in the simplicity of its language, while its phraseology and the choice of its vocabulary are well-designed for showing the perfect fruit of the mature and true Arabic taste which pervades the whole.

I do not except from this the stories which you have derived from European literature, for the excellence of their style, their well-chosen vocabulary and their stamp of pure Arabic, leave no room for doubt that these tales are — in their form — essentially Arabic.

I offer the most unreserved commendation for the care you have devoted to the choice of the subject-matter in the first place, the expression in the second, and the size of the lettering in the third, and also in the plan which is designed to lead to perfect success by progress from the child to the adult in harmony with his development in years and attainments. I am likewise delighted to call attention to the delicacy and clearness which characterise the artistic pictures which adorn the pages of this series.

To conclude, I congratulate you most sincerely on this praiseworthy work, and pray from the bottom of my heart that this series may become widespread in all Arabic countries.

Nothing could be more worthy of these books than that every child should read them and every young person should profit by them and that every school and institution should teach them, nor could anything be fitter than that they should act as a guide for foreigners studying Arabic, who desire to attain this goal in the shortest way, and most direct method.

Please accept, Mr. Kilany, my sincerest good wishes and esteem

Carlo Nallino.

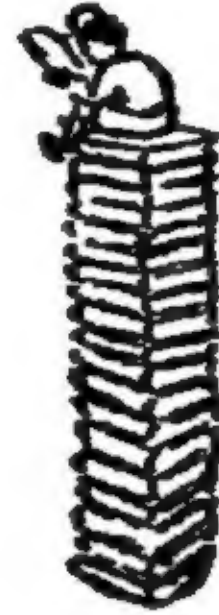


مكتبة الكيلاني للأطفال

٢٢ شارع صوفى بكبرم كنفوة
٢٨ شارع الستات ٥٠٨١٨

فلكه عا اخرجيه تار مكتبة الاطفال
من مؤلفات كفل كيلاني

مكتبة الكيلاني لرياض الأطفال



٥	دعة المكار	٥	شمشون الحمار	٥	أبو خريوش
٥	الامير شمس	٥	عبد العصر	٥	دمش العجيب
٥	شطح	٥	الارب والصاد	٥	سحروب الحطاب
٥	التاجر مرمز	٥	الساغر كاك	٥	احلام بسمه
٥	الاميرة لولة			٥	ريضان الكداب
فلكه شهر زاد					
٥	شجرة الحباء	٢	الشمعون الحديدي	١	الاكنوة
٧	عزلان القاعة	٢	الامير الحادي والحسون	٢	بنف الوزير
٧	الاميرة ورد	٢	الحواد الطيار	٢	امير المعارف
٧	السحاب الصغير	٥	عجينة وعجينة	٢	قاهر الجبابرة
١٥	عجائب الدنيا الثلاث	٥	كر الشمردل	٢	حصان الجو
١٥	الامر المسحور	٥	صانع الاعاجيب		
قصص الجيب			قصص جتا		
١	اللحة الرقاء	١٠	حما في بلاد الحب	١	الحمار القاري
٢	السعد حس	١٠	سارق الحمار	٢	ورد السلطان
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عجائب القصص			قصص الكيلاني وترجمتها		
٢	الساحر الاحمر	بالعربية والاصطورية		شمشون ودليله	
٨	مدينة الرياح	شمشون ودليله		أبو خريوش (سحروب الحطاب)	
١٠	الكومديا الالهة	أبو خريوش (سحروب الحطاب)		دعة وشجرة	

(٢) لكتاب الحلة حس حامي

(١) تصان ال عده الاسطر ليرة المرط والارسل

(٢) كل طلب غير مسحور عبيته لا طعت اليه

(١) حريص الترجمات والصنوك (التيكوت) توصل باسم وشاد كفل كيلاني

قالت شهر زاد بقلم كامل كيلاني

- ح
١ الاكذوبة
٣ بنت الوزير
١ أمير العقارب
١ فاهر الجبابرة
١ حصان الجو
١ الأمير الحادي والخمسون
٣ الشمعدان الحديدي
٣ الجواد الطيار
٥ عجيبة وعجيبة
٥ كنز السمردل
٥ شجرة الحياة
٧ غزلان الغابة
٧ الأميرة وردة
٧ السنجاب الصغير
٨ صانع الاعاجيب
١٥ الأمير المسحور
١٥ عجائب الدنيا الثلاث



دار النشر: دار النشر
٢٠٠٩

في هذه المجموعة القصصية الشائقة بعثت شهر زاد
مبدعة الفيلة لتسامر الناشئة الحديثة بفنون من القصص تسحر
القارئ الصغير بطلاتها ، وتبسط له أمثلة طيبة من مكارم
الأخلاق . فيشب قارئها ، وقد انطبعت نفسه على حب الفضيلة ،
وايثار الخير .

قصص الكيلاني وترجمتها

ترجمة أمينة سهلة تواجه الأصل العربي .
يسرت درس اللغات الأجنبية على قراء العربية ، كما يسرت
درس اللسان العربي على قراء اللغات الأجنبية .

أبو خريوش
سلطان القروى

عربي - انجليزي
عربي - فرنسي

شمشون الجبار

عربي - انجليزي
عربي - فرنسي

Rihabedra Almadina



0257174



الطريقة المثلى لدرس اللغات وتثبيت معاد

ثمن القصة خمسة قروش

مطابع مجنى الخسنة